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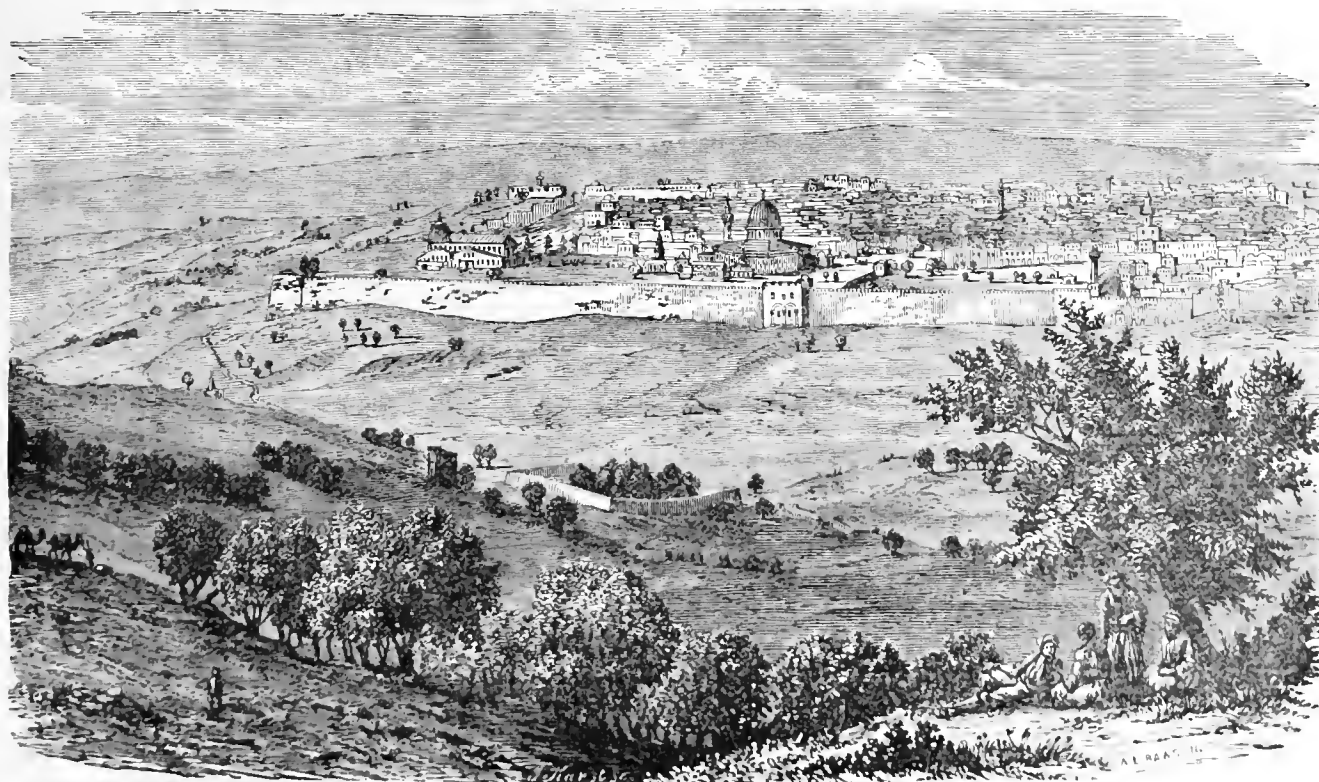
SALT LAKE CITY, APRIL 15, 1883.

NO. 8.

JERUSALEM.

THERE is probably no city of either ancient or modern times about which so much has been written and spoken of as the subject of this sketch. Nor do we find in the whole history of the world a more striking example of the fulfillment of prophecy, than in the destruction of this renowned city. Its beauty and elegance had attracted the gaze of surrounding nations; its wealth had been coveted by monarchs,

which the wisdom and knowledge of Solomon, aided by the Almighty, was displayed. A temple within the walls of which the sacred rites and ordinances of a God-given religion were administered. A structure which called forth words of admiration from the mouths of Jesus' humble apostles. But in the carnage and disorder that followed the siege and capture of the "city of David," this marvel of art was razed to the



and its strength had caused many to believe that it was impregnable. Yet, notwithstanding all this, it fell as it had been predicted that it should, and its inhabitants experienced all the horrors which God through Moses said should come upon the people, if they rejected Him and His counsels.

This was the place where the most magnificent edifice of which the world can boast was erected. A building upon

ground, the words of the Savior in regard to it being literally fulfilled, that "there shall not be left here one stone upon another, that shall not be thrown down."

The narrative of that horrible period as written by Josephus, the historian, causes the minds of readers of the present day to be filled with amazement. A city, containing within its walls the proud nobles and citizens of the great Jewish nation

reduced to a state of starvation, so much so, in fact, that a mother could murder and eat with relish her own child! Surely the curse of an offended God followed the people from the day that they turned away from Him until the present. The fate of the Jews should be a constant warning to the Latter-day Saints and to the whole world, that those who reject the Lord will, in turn, be rejected by Him. There is no safety except in being true to the commands of our Creator.

The Savior, after telling His disciples about the downfall of Jerusalem and the horrors which should accompany its siege and capture, said, "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That what was predicted concerning the capture of this famous city has been fulfilled, every reader of history will testify. The details of its siege by the Roman general, Titus, in the year 70 A. D., and the captivity and dispersion of its inhabitants are known to many. And that it has been trodden down of the Gentiles until the present, no person can deny.

The city, it is true, was rebuilt by Hadrian, but only as a heathen and Roman city, and the Jews were forbidden under pain of death to enter it. The name of *Ælia Capitolina* was then given to it. Afterwards, Julian, the apostate, with the design, it is stated, of proving that Jesus was a false prophet, encouraged and assisted the Jews to return and rebuild their ancient capital. They were, however, frustrated in this by an earthquake, an eruption, or, as some writers assert, by the appearance of balls of fire which shot forth from the earth and caused the workmen to cease their labors.

Since the organization of this Church, Brothers Orson Hyde and George A. Smith have been, on separate occasions, delegated to visit the land of Palestine, and to bless it for the gathering of the long-dispersed remnants of Judah. They performed their missions, and the blessings which they invoked upon that land are now being realized. The Jews are beginning to gather to the home of their forefathers; they are beautifying the city by expending upon it vast sums of their accumulated wealth; the Jew in every land instinctively turns his eye towards the land of Palestine, and we may soon expect to see the fulfillment of the prophecy that "out of Zion shall go forth the law and the word of the Lord from Jerusalem."

Our engraving represents the modern Jerusalem. In a prominent position, discernible by its large dome, stands the mosque of Omar, on the very spot where once stood the grand temple of Solomon. By looking at this picture we can partly imagine how this capital of Palestine is at present, but of what it will yet be in the future we can form no true conception.

LIFE has many ills, but the mind that views every object in the most cheering aspect and every doubtful dispensation as replete with latent good, bears within itself a powerful and perpetual antidote.

As we stand by the sea-shore and watch the huge waves come in, we retreat, thinking we will be overwhelmed; soon, however, they flow back. So with the waves of trouble in the world; they threaten us, but a firm resistance makes them break at our feet.

PROGRESS OF LIBERTY IN EUROPE.

BY J. H. W.

WHEN the war of independence was over, La Fayette returned to France. He was the lightning-rod by which the current of republican sentiments flashed from America to Europe. He was the hero of the hour. A man who had helped to set up a republic in America, was a dangerous element for old despotic France to receive into her bosom. With the charm of a great name, immense wealth and boundless popularity to aid him, he everywhere urged that men should be free and self-governing. The influence of La Fayette was soon apparent.

The people of France were living under a government which had come down from the feudal ages. They wished to follow the example of the United States, but how could this be accomplished? The king could do as he pleased—make war, build fleets, tax the people, even send men to prison when charged with no crime, keeping them in prison till they became old and gray-haired, or until death set them free. Of all the gloomy prisons of France, the Bastille was the most horrible. Its dark, deep dungeons were ever dripping with water and alive with vermin. No straggling ray of light ever entered them. The floor was covered with mud and slime and the bones of victims who had died of starvation.

Louis XV., king of France was accustomed to sign his name to blank letters and give them to his friends to fill in as they pleased the names of those they wished to punish. One day, the king wanted money, and demanded \$120,000 of M. Massot. "I cannot pay it," he replied, "Into the Bastille with him!" cried the king, and ordered his goods to be seized. M. Catalan was very rich. The king cast him into the Bastille and he did not get out till he handed over \$1,200,000! Madame de Pompadour, the mistress of the king, ruled France, and woe to him who provoked her displeasure! M. Latude, twenty years old, offended her, and the great door of the Bastille closed upon him. The years rolled on, Madame de Pompadour and the king went down to the grave, yet M. Latude was still a prisoner in the Bastille. Thus for sixty years did Louis XV., plunder and imprison the people of France.

The nobility, the priests and the officers of the government paid no taxes, but, on the other hand, received great revenues from the people. They had nothing to do except to eat, drink, attend balls or hunting parties and play cards. They lived in fine castles, and had beautiful parks, gardens and hunting-grounds. The tax collectors came several times a year to the poor man's home, but never to the castle. Of every sixteen dollars produced from the land by the hard-working peasants, the king took four, the priests took four, and the nobleman who owned the land took five, leaving only three for the poor man and his family. Meanwhile Louis XVI. succeeded to the throne.

The church was as corrupt as the king. The priests lived luxuriously on the revenue wrung from the toiling people. They charged the people enormous fees for every service, for baptism, marriage, burial, and masses for the dead. From the cradle to the grave it was one continual extortion.

Such was the condition of the people when La Fayette presented to the National Assembly a Declaration of Rights. It resembled the Declaration of Independence in many particulars, and declared that all men are free and equal. It was on Saturday, July 11th, 1789, that La Fayette presented the

Declaration of Rights. Sunday came, and the troops were marching. The king had resolved to disperse the National Assembly, and if the people resisted to mow them down with cannon balls. A great crowd assembled in the Palais Royal Garden. They eagerly asked "What is to be done?" A young man named Camille Desmoulins, sprang upon a table, with a pistol in each hand to defend himself. "To arms! to arms!" he cried, "we must defend ourselves!" He plucked a green leaf and put it in his hat-band, for a plume. The people followed his example. They had no arms, but there were muskets in the great arsenal, called the Hotel des Invalides. They broke it open and armed themselves. The cry rung through the streets, "Down with the Bastile!" They rushed to the gloomy prison and planted their cannon to batter down the gates. The guards in the Bastile were heart and soul with the people. They hung out a white flag, and the prison was surrendered. Then came forth to the light of day the emaciated victims who had been so long immured in its filthy dungeons.

A duke rode to the king's palace at Versailles to tell the news. "It is a revolt," exclaimed the king. The duke replied, "Nay, sire, it is a revolution." The deluge of blood had come. Revengeful men were roaming the streets of Paris murdering the nobles and the clergy. The National Assembly ordered the Bastile to be torn down, and the people leveled it to the ground.

In Strasburg, was a young man named Rouget de l'Isle. One day he was dining with his friend Dietrich, and they talked of liberty and equal rights. After dinner, he went to his chamber, sat down to the clavichord and began to play and sing. His soul was on fire for liberty for France. He seemed to be wrought upon by a higher power. Words came, and with them a strange, wild melody. He did not know which came first. He sang and played, and played and sang, and felt a strange delight. At length his head fell upon his breast: he was asleep. The morning sun was shining in his face when he awoke and the song was still stirring in his heart. He called in his friend Dietrich to hear it, he liked it well, and other friends were called in to hear it. A young lady sat down to the clavichord and played while Rouget de l'Isle sang:

"Ye sons of freedom, wake to glory!
Hark! hark! what myriads bid you rise!
Your children, wives and grand-sires hoary,
Behold their tears and hear their cries!

"Shall hateful tyrants, mischief breeding,
With hireling host, a ruffian band,
While peace and liberty lie bleeding,
Affright and desolate the land?

"Do you not hear the prisoners moaning?
Arise ye brave, the sword unsheath,
'Neath tyrants yoke no longer groaning,
Resolved on liberty or death."

The peculiar genius of the French language, as well as the strange versification of the song, will not permit of an exact translation.

For the benefit of those of our readers who understand the French language we give one of the stanzas as originally written:

*"Quoi! des cohortes étrangères,
Feraient la loi dans nos foyers,
Quoi! ces phalanges mercenaires
Terrasseraient nos fiers guerriers.*

*"Grand Dieu! par des mains enchaînées,
Nos fronts sous le joug se plieraient,
De vils despotes deviendraient,
Les maîtres de nos destins."*

In a few hours all Strasburg was singing it. It went from village to village, from city to city, from province to province, and became known as the *Marseillaise*, or national song of France, which above all other songs ever written has stirred the hearts of men. Great events took place. The king of France and his beautiful queen, Maria Antoinette, were beheaded. A republic was started, but was soon overthrown, and the government seized by blood-thirsty villains. More than a million people perished by the guillotine, war, famine and starvation.

The nation waded through a sea of blood. Old things passed away never to return. The internal history of France during a period of two years from the fall of the monarchy, is perhaps the most appalling record, which the annals of the human family present.

Why did not France succeed in establishing a free government? Because all such must be founded on intelligence, virtue, and faith in God and immortality. Out of the revolution came the one man who could restore order to France—Napoleon Bonaparte.

It does not come within the limits of this article to relate the various wars of Napoleon. The French revolution—abortive as it seemed—rendered forever impossible the continuance of the despotism which had heretofore governed Europe. Napoleon, though one of the worst despots, sowed revolutionary principles broad-cast over Europe. His judicial code taught the equality of man before the law. His overthrow of so many princes taught the people to place a lower estimate on the sanctity of crowned heads. His consolidation of the petty German states, awakened the desire for a united Germany and paved the way for its accomplishment. He introduced constitutional government to Italy, Westphalia and Spain. He weakened the temporal power of the pope, and dealt fatal blows at the feudal nobility. His rude assaults shook to its foundations the whole fabric of European despotism, and led the lower orders of the people to entertain new ideas regarding their own rights. Never before had influences so powerful been brought so widely into operation over vast multitudes of men.

Napoleon, with the exception of Oliver Cromwell, was the first great statesman in Europe to engage in designs for the advantage of the Jews. In 1806, the world heard with amazement that Napoleon had summoned a grand Sanhedrim of the Jews to assemble at Paris. The twelve great questions which Napoleon submitted to the Jewish Rabbies thus assembled and the answers which they gave to him, did much to dispel popular prejudice against that people, and prepare the way for their social and material advancement. Some of these questions and answers were of peculiar importance in a religious point of view. From these we learn, that in 1806, among the Jewish people, and among some of the advanced thinkers of that age, marriage was considered null and void unless the ceremony was performed by a person possessing divine authority. Further, that polygamy is taught in the Jewish scriptures, but had been discontinued by the Jews by virtue of a decree of the Synod of Worms, in A. D. 1030. (*For further particulars see "Journal des Debats" pour 1807. Milman's History of the Jews, page 592.*)

The influence which Napoleon exerted upon the course of human affairs is without parallel in history. In comparison with these, the conquest of Caesar and Alexander dwindle into insignificance. Never before had any man inflicted upon his

fellows, miseries so appalling; yet did never one man's hand scatter seeds destined to produce a harvest of political change, so vast and so beneficent. To the despots of Europe he was the dreaded apostle of democracy. The amazing events which followed each other in so swift succession in France were watched with profound interest in other lands. The results were quickly apparent. When Napoleon fell, the desire for self-government had silently spread over Europe. The anxiety, which the dethroned monarchs evinced to please their subjects, began to disclose to the people the secret of their own strength.

A congress of delegates from the great powers met in Vienna, in 1814, to restore the thrones to the kings who had been exiled during the wars of Napoleon. They were blind to the lesson which the revolution had taught. They dreamed not of the new forces which had been silently growing strong underneath the tumult and confusion of universal war. Napoleon was at length banished to St. Helena, a rocky island in the South Atlantic, far from any other inhabited land, where he died, May 5th, 1821. Thus darkly closed a career the most brilliant, the most influential, and the most remarkable of modern times.

The power of the people now began to be everywhere felt. In 1820, the American possessions of Spain rose against the despotism under which they had long suffered, and successfully asserted their independence. Insurrections broke out in Spain, Portugal, Naples and Piedmont, and only ended when they obtained constitutional government.

Across the Adriatic, Greece took encouragement from the energy of her neighbors to assert the liberty of which Turkish oppression defrauded her. Helped by Europe, she succeeded. Athens, once the seat of learning and philosophy, the home of poets, painters and sculptors, the city that once led the world in civilization and art, became the capital of the modern kingdom of Greece.

The influence continued to spread until it affected all the states of western Europe. It turned men's minds everywhere to political thought and discussion. It quickened the hardy mountaineers of Switzerland to reorganize their republican institutions, on the basis of equal rights. The little republic of the mountains founded so long ago, in the days of William Tell, started on a new era of prosperity. France, in 1830, once more attempted to throw off the yoke of her ancient kings.

These events may be said to mark the complete political awakening of Europe. Western Europe was now free and self-governing. The long and painful transition from despotism to responsible government was at length accomplished. One hundred and eighty millions of Europeans had risen from a degraded vassalage to the rank and condition of freemen.

A LIE STICKS.—A little newsboy, to sell his paper, told a lie. The matter came up in Sabbath-school. "Would you tell a lie for three cents?" asked a teacher of one of her boys. "No, ma'am," answered Dick, very decidedly. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking, another boy roared out, "No, ma'am," behind him. "Why not?" asked the teacher. "Because, when the thousand dollars are all gone, and all the things they've got with them are gone too, the lie is there all the same," answered the boy. It is so. A lie sticks. Everything else may be gone, but that is left, and you will have to carry it round with you, whether you wish to or not; a hard, heavy load it is.

THE REFORMERS.

MARTIN LUTHER.

(Continued from page 109.)

TETZEL is said to have been sixty-three years of age at the time when Luther attacked him for his disgraceful traffic. His appearance would not, however, have indicated that he was so aged, for there was no evidence of decay or weakness about him. He was the son of a goldsmith at Leipzig, and possessed a fine form, imposing manner and sonorous voice.

The first controversy between Luther and Tetzel was of no great importance, and could have been easily settled had the pope or any leading cardinal possessed the ability and inclination to treat it in a prudent manner. It was merely a private contest between two monks as to how far the papal authorities were empowered to remit the punishment of sins. The former maintained that the pope had power to remit the penalty for sins on the earth but denied his authority to release from punishment in the future world. The latter, on the other hand, asserted that the power of the pope was unlimited in this or the future existence, as far as the remission of sins was concerned.

Luther had the approval of the better part of Germany who had long viewed, with contempt, the various artifices resorted to by the Roman pontiffs for the collection of money. But two Dominican monks, friends of Tetzel, soon attacked him, and they were afterwards joined by Dr. Eck, the great theologian, who subsequently had a very animated discussion of several days' duration in Leipzig with Luther, himself. To these assailants the reformer replied with spirit, and at the same time addressed modest epistles to the church dignitaries in which he explained his views and promised to change them if their incorrectness could be proven to him. The result of these actions was that Luther was summoned to appear at his trial in Rome; but here the elector of Saxony interposed and requested that the case be tried in Germany. This request was finally granted, and Thomas Cajetan received an appointment to try the accused. A more unwise step than this could scarcely have been taken, for Cajetan was the avowed enemy of Luther, and was resolved to injure him if possible. At the termination of the trial the case was further from settlement than it ever was previously. The arbiter instead of attempting to reason with the innovator and to expose the incorrectness of his opinions demanded of him an absolute retraction. This was refused and the separation took place amid angry words. Shortly afterwards a temporary peace was effected through the instrumentality of Miltitz, a German and envoy of the pope at the Saxon court.

The restless spirit of Luther would not, however, permit him to view silently the evils which were being committed under the garb of religion. He said, "God hurries and drives me; I am not master of myself. I wish to be quiet and am hurried into the midst of tumults." Not only did he loudly speak against these wrongs, but he also wrote a number of works in some of which he attacked the church of Rome with more than ordinary vehemence. These writings being widely circulated, powerfully influenced many minds. A papal bull was issued against him, but he burned it at the Elster Gate of Wittenberg before an assembled multitude of doctors, students and citizens. Intense excitement prevailed in all parts of the land. Eck through whose influence principally, the bull was

obtained, fled from place to place, glad to escape with his life, while Luther was everywhere received with great honors.

Charles V., a Catholic, had, in the meantime, succeeded to the empire. He convened his first diet at Worms, which he ordered Luther to attend, after having commanded that his books should be burned. The reformer's friends endeavored to prevent him from going to the diet, but he heroically exclaimed, "I am resolved to enter Worms although as many devils should set at me as there are tiles on the house-tops." He did enter Worms and there defended himself and his principles most nobly. His appearance, demeanor and firmness before the assembled multitude of nobles and laymen make a striking picture. "Unless I be convinced," he said, "by scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me, God. Amen."

As Luther was returning from the diet and was passing through a thickly-wooded region he was suddenly attacked, and on being overcome, was carried to the castle of Wartburg, where he was safely lodged. This affair assumed the aspect of violence, but it was in reality a well-arranged plan to rescue the bold representative of a new creed from the destruction, which his conduct at Worms would have provoked. He remained about a year at the castle, disguised as a knight, and engaged in the labor of translating the Bible from the original tongue into the German. This holy book was published in separate parts, and appeared in its complete form for the first time in the year 1534.

It was at this castle that the following incident is said to have occurred: Luther's imagination had become excited through diligent and excessive study. He often imagined that demons were in his room and striving to prevent him from accomplishing his task. One day, while engaged at his literary work, he thought he perceived Satan himself standing near and mocking him. He instantly seized his inkstand and hurled it at the intruder, thus causing him to beat a hasty retreat.

In the year 1525, Luther married Catharine von Bora, one of nine nuns, who through his teachings, had renounced the vows of the Catholic church. This act greatly pleased his enemies and caused his friends great alarm, for it was believed that on account of this he could more easily be injured. His matrimonial life was an exceedingly agreeable one. In this same year an estrangement sprang up between himself and the Dutch reformer, Erasmus. They had hitherto been very warm friends. The controversy raged loudly between them and in his vehemence, Luther made many assertions of a questionable nature in regard to points of doctrine. He also made remarks derogatory to the character of his opponent, for which he is censurable. The quarrel was an unhappy one for both parties, and Luther is especially to blame for cherishing the hatred which grew out of it.

In 1529, this great man held his memorable discussion with the Swiss divines at Marburg, and the following year he was at Coburg, where he acted as counselor to Melancthon, who was defending the interests of the Protestant cause before the diet of Augsburg. The establishment of the new creed at this diet marks the culmination of the German Reformation. The life of its leader from that time possesses very few things of general interest. He lived in tranquility until the end of February, 1546, when he peacefully passed to another sphere of action.

This man, a sketch of whose life we have given, possessed extraordinary talents. Through his earnestness and eloquence he kindled other souls with the fire of his own convictions. His moral strength and courage are seldom equalled. It was these qualities which caused him to undertake the labor of cleansing religion of the pernicious errors with which it had been disfigured. Reckoned as a mere theologian, there are others who take a higher rank, but as a man and a leader of a great movement, history presents few greater characters. He was a man, who, although unendowed with the holy priesthood, was an instrument in the hands of God of preparing the way for the introduction of the gospel into European countries, and for the great work which he performed, "he shall in no wise lose his reward."

DESERET S. S. UNION MEETING.

THE regular meeting of the Union was held on Monday March 5th, 1883. Assistant General Superintendent George Goddard presiding.

Meeting opened with music from the 16th Ward brass band followed with singing by the choir of the same Ward, conducted by Brother John Vincent, Bishop F. Kesler offered the opening prayer.

Minutes of February meeting were read and approved.

Elder George Reynolds delivered an instructive and entertaining lecture on the "Geography of the Book of Mormon." In the course of his remarks, he commended the last book of the "Faith-Promoting Series," entitled "The Life of Nephi," as well worthy the perusal of those wishing further information on this subject.

Music by the band.

Assistant Superintendent Peter Reid, represented the 16th Ward Sunday school, by request of Superintendent Peter Gillespie, who was afflicted with a severe cold. Superintendent Reid reported the school in a very satisfactory condition and making excellent progress. He described the usual exercises, which were in accordance with the instructions of the general superintendency. The school numbered 29 officers and teachers, and 302 scholars making a total of 331; the total average attendance was 250. The library contained 308 books. After the opening exercises the school was divided into three departments, theological, intermediate and primary, each taught in a separate part of the house, by competent teachers. The text books used were all Church works, including the Bible and Testament. They held their teachers' meetings on the Sunday following the general monthly meeting of the Union. The scholars were taught to close their eyes during the blessing of the sacrament. In concluding his report, he took pleasure in remarking that besides the brass band which was present, a martial band was organized in their Ward.

Interesting items from several stake reports for 1882, were read.

Superintendent Goddard made some appropriate closing remarks in which he referred to the call made at the last meeting for publications suitable for our missionaries in the Southern States. The request had met with such a hearty response that they felt encouraged to again call upon the Sunday schools in the different stakes to continue the good work, by collecting all the Church literature that could be spared for that purpose and sending it to Assistant Secretary, John C.

Cutler, of this city. Such contributions were a great help to the Elders in the missionary field and might be productive of much good. Such interest was felt that in some places even a small tract left by the Elders would be read and then kept in a convenient place for friends and neighbors to read, until it would be worn out. Superintendent Goddard was very much gratified with a recent visit to the excellent Sunday school of East Bountiful. He was surprised to find so large a number of young men, some 50 or 60, in the theological class. On inquiry, he learned this was the result of thorough missionary labor, in accordance with instructions given at these meetings. Some, having been appointed to act as teachers or visitors for this purpose had visited every house in the Ward, and taken down the names of the young people and invited them, with very good effect, to attend school. He earnestly desired superintendents to examine their statistical reports to see if they were neat and correct according to the printed "directions," before sending them in. Quite a large number of musical compositions had been received in competition for the prizes offered by the Union, and he hoped that soon another book of songs and music would be published.

It was announced that Elder David John, Sunday school superintendent of Utah stake, had been appointed to give the usual lecture at the next meeting.

The 17th ward Sunday school was requested to furnish music and doorkeepers. The 6th and 16th wards martial bands, combined, are expected to be present.

Adjourned to the first Monday in April, at 7 p. m., at the same place.

Closed with benediction by President William Paxman, of Juab Stake.

HISTORY OF THE CHURCH.

(Continued from page 92.)

THE condition of the Saints in Nauvoo strongly excited the sympathies of the people in the camp of Israel, at Winter Quarters. The teams and means were freely contributed, and sent back to aid them. A good many of the people scattered up and down the river, some going to St. Louis and others to Burlington, but all who wished to move westward had the opportunity offered them, and they were brought on to the main camp by the teams which had been sent back.

While these things were passing in Nauvoo, the Saints in the camp of Israel were laboring diligently to prepare themselves for the winter. A committee of twelve was appointed to arrange the city into wards, over each of which a bishop was appointed to preside, whose duty it was to relieve the poor and sick, help the families of those in need, and to see that the Saints attended to their duties. The following is the list:

First ward, Levi E. Riter; second, William Fosset; third and fourth, Benjamin Brown; fifth and sixth, John Vance; seventh, Edward Hunter; eighth, David Fairbanks; ninth, Daniel Spencer; tenth, Joseph Mathews; eleventh, Abraham Hoagland; twelfth, David D. Yearsley; thirteenth, Joseph B. Nobles.

Every family labored diligently to construct some kind of a house, in which they could be sheltered for the winter. The houses were built chiefly of logs, and covered with clapboards, or with willows and dirt. Many dug caves in the side of the hill, and made very comfortable dwelling places of them.

Winter Quarters was laid out regularly into streets, and occupied a fine location. The Indians gave considerable trouble, stealing cattle and pilfering. They looked upon the Saints as intruders upon their lands, and they said that if their land was occupied, their grass used, their timber cut down, and their game shot, they had a right to something in return, and therefore being in want of food they helped themselves to cattle belonging to the Saints. The chief, Big Elk, said he would do all he could to restrain his people, but he had bad young men among them who would not be controlled, and he could not prevent them stealing when the cattle were all around them. They did not like white people, and they did not like him very well, because he told them that the white men would do them good. The conduct of the Indians prompted President Young to counsel the people to build a stockade around Winter Quarters. This was a great protection, and kept the Indians out to a very great extent. A large portion of the stock was sent north, on to what was called the Rush Bottoms—a place where rushes grew in great profusion, and furnished excellent feed for animals, if given to them carefully. If eaten too freely, or if eaten when the weather was cold enough to freeze the water contained in the top part of the rush, they were dangerous, and sometimes killed the animals that ate them.

Bishop Miller's camp, as he himself reported to the Twelve at Winter Quarters, was at the junction of the Running Water and Missouri rivers, a hundred and fifty-three miles north of Winter Quarters. He reported his camp in good health, and occupying a good situation, with plenty of feed for their stock, in the rushes of the Running Water.

Language can scarcely convey a correct idea of the sufferings endured by the fugitives from Nauvoo in their hurried flight to escape the tortures of the mob, who seemed so bent on disregarding the stipulations of the very unjust treaty they had forced from them. Boys raised in this territory think it no hardship to be obliged to sleep on the ground in the open air in the month of October, nor indeed to go into the canyons almost any time of the year and spend the night thus, without other shelter than their bed clothes, but in Illinois and Iowa the climate is not so favorable to health as is that of this territory. It is more damp. Even many who took the greatest care of their health and had comfortable houses to live in suffered a great portion of the year from the ague, and chills and fever, caused in great part by the malaria arising from the decaying vegetation in the swamps and low lands. The condition of the Saints, exposed as they were, was truly deplorable. Many moved across the river to the opposite bank of Nauvoo and others scattered off in different directions, sheltering themselves as best they could; some forming rude tents with quilts or blankets, and others being only able to cover themselves with a bower made of brush. To add to their misery what little clothing they possessed was, for a great portion of the time, drenched with rain, and instances are now related by persons living who passed through those scenes of their having for days watched at the bedside of the dying while they could only afford a partial shelter to the prostrate form by holding milkpans over it, to catch the falling rain as it dripped through the thin wagon cover. Some of the most influential men among them visited cities in the adjoining states and asked aid from the able and generous for those of their brethren and sisters whose sufferings they tried to depict. By this means partial relief was obtained for some, but the majority of the sufferers were unable to better their condition until they had slowly worked their way into Iowa or

Missouri and obtained employment of some kind, or were helped by teams sent back by those who had previously left Nauvoo.

(To be Continued.)

THE MEMORY.

HOW THURLOW WEED DRILLED HIS MIND SO THAT IT
BECAME OF USE TO HIM.

THURLOW WEED could recall with great facility and accuracy long lists of names of men who were politicians in the various counties when Monroe ran for president—sixty years ago.

"You seem to remember as well as ever," a friend said to him one day.

"Better than I did once, I hope," he answered with a smile. "If I had not cultivated my memory I should have been a dismal failure."

"Did you make a systematic effort to improve in the regular course of affairs?"

"I had to adopt a regular method, and I hit on one that was very effective. I will tell you about it for the benefit of other young men. I got married in 1818, when I was working in Albany as a journeyman printer. In a few months I went into business, establishing a newspaper for myself, and some of my friends thought I was cut out for a politician—that is, I probably impressed my views strongly on those about me. But I saw at once a fatal weakness. My memory was a sieve. I could remember nothing. Dates, names, appointments faces, everything escaped me. I said to my wife, 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician who sees a man once should remember him forever.'

"I recalled what had been said of Henry Clay; that he could go round a room and be introduced to fifty persons, and then on mingling with the company call every man by his right name. And I thought also about the colored man who officiated at a grand hat-rack in the United States Hotel at Saratoga, and who, as the hundreds of guests flock out from the dining-room, hands to each one instantly the hat, shawl, fan, or whatever has been deposited there an hour or two before.

"My wife told me," continued Mr. Weed, "that I must train my memory."

"So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall the events of the day. I remembered a little at first; now I remember that I could not then recollect what I had for breakfast. Finally I found that I could recall more. Events came back to me more minutely and more accurately. After a fortnight or so of this, Catherine said: 'Why do you not tell it to me? It would be interesting, and my interest in it would stimulate you.' Then I began a habit of oral confessions, as it were, which I followed for almost fifty years. Every night, then, before retiring, I told my wife everything I could recall that had happened to me or about me during the day; I generally recalled the very dishes I had for breakfast, dinner, and tea; the people I had seen and what they said; the editorials I had written and an abstract of them; the letters I had sent and received, and the very language used as near as possible; when I had walked or ridden—everything in short that had

come within my knowledge. I found I could say my lessons better and better every year, and instead of growing irksome, it grew to be a pleasure to run the events of the day in review. I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who expect to have much to do with influencing men."

Selected.

EMPLOY WELL YOUR LEISURE.

THERE are many boys and girls who give as an excuse for not accumulating useful knowledge that they have no time. They blame their parents for not having sent them to school, but if they had really wanted to learn they could have done so in their spare moments. To prove this, look at the case of Samuel Drew, who was born in Cornwall, England, in 1765. When ten years of age he was sent to learn the shoemaker's trade. He somehow learned to read, but that was all; his companions were idle and depraved boys and men. He fell in with smugglers and nearly lost his life at one time by the upsetting of a boat. Thus his youth was wasted.

When twenty years old he was employed by a saddler whose shop was frequented by some men of cultivation; he listened to their debates and sometimes was appealed to as if he was as wise as they. This stimulated him to read that he might know what was debated, but his only opportunity to do this was at his meals; at every repast he made it a rule to read five or six pages. Some books were brought in to be bound, and among them Locke's "Essay on the Mind." This volume interested the young man very much and he read it with care. It is tough reading and requires much thought. It counseled self-culture and he was aroused; he felt a desire to be able to think like the author. His great difficulty was to know the meaning of words; he was obliged to keep a dictionary constantly by him. But after a time he overcame this obstacle and went on faster. To own a book was now his great desire, and by economy he at last accomplished it, purchasing "Pilgrim's Progress." From this time he went rapidly forward as a reader. He went into the business of making shoes for himself and devoted his leisure to acquiring knowledge. He read the works of Milton, Young, Cowper, Goldsmith and many others. The desire to write now took hold of him and after his day's work was over he got pen and paper and sat down by the kitchen fire, amid the cries of children, with the bellows for a desk, to compose poetry himself. But he soon left poetry and took up metaphysics; his "Essay on the Soul" was much admired. From this time he was recognized as a writer. He was made editor of the "Imperial Magazine," at Liverpool. The London University wanted him to become a professor of moral philosophy and many marks of appreciation were bestowed on him.

Now notice, all of his knowledge he had accumulated in the leisure he had as a workman; and he was accustomed to say that any man who would read an hour a day could learn as much as he had. It is not the opportunity that is wanted, but the determination.

THE perfection of conversation is not to play a regular sonata, but, like the æolian harp, to await the inspiration of the passing breeze.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, APRIL 1, 1883.

EDITORIAL THOUGHTS.



METHODS of praying are as various as the different forms of religious belief among men. There are probably no people who have any idea of a Supreme Being who do not in some form seek to gain his favor and protection. Wallace, an English traveler in Russia, gives a specimen of the manner in which some of the peasantry of the northern part of that empire pray. They were formally

heathens, and they have been known recently to pray first to their own heathen gods and then to St. Nicholas, the miracle worker, who is the favorite saint of the Russian peasantry.

Their prayers are couched in the most familiar terms. A Russian who has specially studied the language and customs of the people referred to gives a specimen of their prayer:

"Look here, O Nicholas—God! Perhaps my neighbor, Little Michael, has been slandering me to you, or perhaps he will do so. If he dose don't believe him. I have done him no ill, and wish him none. He is a worthless boaster and a babbler. He dose not really honor you and merly plays the hypocrite; but I honor you from my heart, and behold I place a taper before you!"

In some parts of India, Thibet, they pray by machine and probably are as sincere as many people who are nearer home than they.

There are many religious sects in Christendom who never use their own words in prayer, but have written or printed prayers which are prepared for them. Among many of the principal sects, praying has been reduced to an almost empty form. Preachers and people address the Lord in a voice and tone which they would have those who listen to them believe are expressive of their ideas of His sacred majesty. This is sometimes carried to a ridiculous extent. Instead, however, of inspiring respect their tone and manner more frequently provoke ridicule, and expose them to the charge of hypocrisy.

One of the evils which has become very prevalent is that men have ceased, as a general thing, to have any faith in their own prayers or the Being to whom they are addressed. When a man believes that the God to whom he offers his petitions does not answer them, he naturally thinks more of the ears which listen to them than he does of the ears of the Lord. The result is that he seeks to please the ears of his auditors. He says pretty things to them. It was only the other day that a noted preacher in the city of Washington quoted some very nice poetry in his prayer. We are told that he often does this. There are other preachers who are in the habit of using the finest language to the Lord in the presence of their congregation. They extol Him in the most flattering manner, and describe His qualities as though He did not know Himself how exalted, great glorious and powerful He is. They also seem to think Him unacquainted with affairs here below; for

they inform Him of many things in their prayers as though He were a stranger to them and needed to be told of what occurs here.

An amusing story is told of a chaplain of the Senate. When the funeral ceremonies of Charles Sumner, Senator from Massachusetts, were being conducted in the Senate chamber he made a very elaborate prayer. He mentioned by name a large number of the officers of the government; but, while on his way afterwards to Massachusetts with the body, he recalled the fact that he had not prayed for the vice-president, and telegraphed back to have his name inserted in the prayer when it was published. This was a prayer to be heard of men; and he was enough of a courtier not to have the president of the Senate, for which he did the praying, think that he had forgotten him.

We should in praying express in simplicity the real feelings of our heart, avoiding vain repetitions, and not seek to tickle the ears of those who listen to our prayers. How beautiful and simple is the prayer of our Lord which He taught His disciples! Every child in praying to the Lord should believe in Him, and believe, too, that He will hear and answer their righteous desires, and they should approach Him with broken hearts and contrite spirits, confessing their sins and acknowledging their unworthiness before Him. This is the offering which the Lord delights in. People can pray when they are in the midst of multitudes, or in the midst of business. They can pray in their hearts. They can ask the Lord in that way for blessings which He will be pleased to bestow; and the Latter-day Saints should not only observe their prayers in secret and in family worship and in public worship, but they should also pray constantly in their hearts for the blessings which they need, and the Lord will hear and answer them openly as He has promised. No person in this Church can pray faithfully and properly unto the Lord without receiving from Him precious testimonies concerning His work.

We have just read a letter in which one of our Elders describes a six day's walk in a foreign land to preach the gospel, the greater part of the way being through great forests where he did not see a soul. In speaking of his journey he said:

"There were such opportunities for pouring out one's soul in prayer, and for reading the precious words of truth, and for singing the hymns of Zion, that I conducted two or three times every day whole meetings in which I was chaplain, choir, speaker and audience. Yet the peace which I enjoyed, the new cause for thanksgiving which I found in every hour's meditations, and the hundred-fold strengthening which my testimony to the truth of this work received during those hours of prayer and rejoicing, were sufficiently impressive and heavenly to mark those six days as among the happiest, if not the happiest, of my whole life time. If when I left home I felt pretty sure that the Lord had set up His kingdom in the last days, and that I was enrolled, by name at least, as a citizen therein, it had become a matter of knowledge to me before I left England for the continent; and if when I left the city in which I have been laboring, to take this journey, I felt that this testimony was so strong that nothing could shake it or tear it out, I return with it written in my bones, as much stronger than it was six days previously as it was, when I left England, stronger than when I arrived there."

These feelings were the result of prayer.

WITH time and patience the mulberry leaf becoms silk.

PETERBOROUGH CATHEDRAL.

BY G. R.

A CATHEDRAL is the principal or head church of a diocese, in which is the seat or throne of a bishop in a sectarian church, called the cathedra. It first received this name in the tenth century.

A diocese is a bishopric, or ward, as we should call it, in the Church of Jesus Christ of Latter-day Saints; that is, the territorial extent of a bishop's jurisdiction. In England the principal dioceses are coeval with the establishment of the Roman Catholic church in that land.

the term Protestants was given to the followers of Luther; and it afterwards grew to include other sects that separated from the Roman Catholic church. The six protesting princes were; John, elector of Saxony; George, margrave of Brandenburg; Ernest and Francis, the dukes of Saxe-Coburg; the landgrave of Hesse and the prince of Anhalt. These were joined by the citizens of Strasburg, Nuremberg, Ulm, Constance, Heilbron, and seven other cities.

But our little readers may say: "We know nothing of diets, electors, margraves and landgraves. What are they?" We will try to explain.

The diet of the German empire (in which the supreme court of authority of the empire may be said to have existed)



To-day we give a view of the Protestant cathedral at Peterborough, England.

The word protestant is generally applied to those sects that protest against the supposed errors of the Roman church. History gives the following account of the way in which this term originated: The emperor Charles V., of Germany called a diet at the city of Spire in 1529, to request aid from the German princes against the Turks, and to devise means for allaying the religious disputes which then raged in that country, owing to the opposition of Martin Luther to the Roman Catholic clergy. Against a decree of this diet, to support the doctrines of the church of Rome, six Lutheran princes, with the deputies of thirteen imperial towns, formally and solemnly *protested*, on the 19th of April, 1529. Hence

was somewhat after the nature of a parliament or congress. It was composed of three divisions generally known as colleges, or we might say, councils; one of electors, one of princes, and one of imperial towns. The diet originated with an edict of Emperor Charles IV., of Germany, in 1356. Other nations of modern Europe besides Germany denominated their principal national assemblies diets.

An elector was a prince of the old German empire, who had a voice in the choice of the emperor. In the reign of Conrad I., king of Germany (912-918), the dukes and counts, from being merely officers, became gradually independent of the sovereign, and subsequently elected him. In 919 they confirmed the nomination of Henry I., duke of Saxony, by Conrad as the latter's successor. In the thirteenth century

seven princes, of whom one was a king, three were archbishops, and three electors, assumed the exclusive privilege of nominating the emperor. An eighth elector, that of Bavaria, was made in 1648, and a ninth (Hanover) in 1592. On the dissolution of the German empire in 1806 the title of elector was merged in that of king, grand duke, etc., by all the German states except Hesse Cassel.

Landgrave was a title assumed by some German counts in the twelfth century, to distinguish themselves from the inferior counts under their jurisdiction.

Margrave is a title of rank formerly used in Germany, and equivalent to the English marquis. It means a count, or keeper of the borders.

We must now return to our subject. Peterborough is a city of Northamptonshire, England, situated on the left bank of the river Nene. The cathedral is a fine specimen of Norman and early English architecture. It was founded in the year 655, by Peada, king of Mercia,* but was destroyed by the Danes, and afterwards rebuilt. It is in the form of a cross, 476 feet long, with transepts 203 feet broad, and a tower 150 feet high. Catherine of Aragon, first wife of Henry VIII., and Mary, queen of Scots, were both buried in this cathedral; but the remains of the latter were removed by her son James I., to Westminster Abbey. The Bishopric of Peterborough was erected by Henry VIII., out of the lands of dissolved monasteries in the diocese of Lincoln. Before that time this church was called an abbey, and was dedicated by its builder to Peter the apostle, and this is the reason why the town is called Peterborough.

TOPICS OF THE TIMES.

BY THE EDITOR.

CONGRESS has adjourned and Judge Edmunds has failed to get the additional legislation he desired. We have another breathing spell. Thus it has always been—storms followed by calms and calms by storms. There have been times when it has seemed as though all the elements were so aroused against us that we could not escape. But the Lord has interposed, the disturbance has ceased, peace has prevailed and we have been allowed a short time of quiet. Twelve months ago a dreadful excitement prevailed concerning us. It seemed as though nothing but our destruction would appease the anger that existed. But the Lord has brought about a reaction.

We had very interesting times in Washington the last days of the session of Congress. Senator Edmunds was determined to push his bill through and have it become law. Some of the Democrats appeared willing to help him. If they had been united they could scarcely have brought it up. One of the senators from Arkansas is a strong lawyer, is a member of the Judiciary Committee with Edmunds, and is a Democrat. He appeared to favor the bill, at least I thought so from the manner in which he acted respecting the other Edmunds bill, and the aid he was willing to render those who seemed to favor it. Senator Joseph Brown, of Georgia, is a Baptist, but he is greatly interested in Utah and her people, and though he does not believe in some of our views, still he is opposed to

all kinds of persecution, and is willing to contend for our rights under the constitution. In a letter to us he used the following language:

"Senator Edmunds' motion to take up the bill in hot haste the other morning was voted down. I desire further time to consider it before it is taken up for action and I think the others do. I should be very glad to do anything I can to keep it off till there is such an investigation as will enable us to give it a calm and dispassionate consideration. I think there is some mischievous features in it. While I do not approve of polygamy, I cannot afford to strike down our personal rights and liberties with a view to punish your people. There are certain principles of government that we cannot afford to sacrifice for any consideration. I trust you will all find it compatible with your sense of duty to get rid of the plurality of wives within a reasonable time, and laws not violating fundamental principles, that look to that end would meet my approval. But I cannot tear down the pillars of the temple of liberty to reach your people, when there is danger that I will cause the whole structure to fall down upon the heads of the entire American people. However, the object of this is simply to say that I want justice done in the premises and right to prevail; but I do not wish to act in unreasonable haste."

This gives a correct idea of the man. He had prepared himself to make a strong argument against this new Edmunds bill, but he did not get the opportunity. Senator Call, of Florida, also felt warmly on the subject, and made a very strong argument against the bill when Senator Edmunds brought it up. As we watched the progress of the debate we exercised all the faith we could against the passage of the bill; but it seemed that it must pass. Everybody appeared to think it would, because there were not enough Democrats to defeat it, and Senator Edmunds had such control of the Republicans that they would all vote for it. But here a singular providence interposed. One of the Cabinet, Secretary Chandler, of the Navy Department, had made a dinner party, and some of the senators were invited to it. They left the chamber, and the consequence was the Senate was soon without a quorum. When the Democrats found this out they raised the point of order that there was no quorum, and for four hours they continued to baffle Mr. Edmunds, much to his anger and disgust. By means of this little incident his plan was defeated, for he saw no time after this when he could get the bill up again.

Of course we were compelled to be very watchful, and when twelve o'clock came on the 4th of March, Brother Caine and myself felt exceedingly happy, because the effort to get this wicked legislation enacted had signally failed.

We shall have a new House of Representatives next Congress, and it will be Democratic. Perhaps it will not be so easy to get hostile legislation through that body against Utah, for there is a disposition on the part of many, at least, of the Democrats, to respect the Constitution, and to hesitate at aiming a blow even at us when by so doing they will violate its provisions.

Our enemies at home feel very flat, I am told, about their failure to accomplish anything against us this winter. They are a wiser lot of people and are really beneath the contempt of honest folks. Not content to dwell in peace and quietness here and enjoy the liberty that abounds, they are continually hatching schemes by which to gain possession of our country and destroy us and every vestige of our religion. Many of them would not hesitate to commit murder or any other deed of violence to accomplish this.

*—Mercia was one of the ancient Saxon divisions of England comprising a large portion of the middle of that country, or including about eighteen of its modern counties.

One of the most notable things in connection with this persecution against us is the attitude of what is called the "Josephite" organization. I see by the papers that Joseph Smith and one of his companions have been at Washington to see Secretary Frelinghuysen respecting a circular that was issued by Secretary Evarts when Hayes was president, on the subject of our emigration. The object, it seems, of their call on the secretary was to impress him with the difference between their party and our Church; that they do not believe in plural marriage, and therefore were not open to the terms of that circular. They would like to make us out to be very wicked and to be anything but Latter-day Saints, while they represent themselves as the "Simon pure," genuine article. I have never entertained any respect for this crowd since the attempt which they made, when the Cullum bill was before Congress, to fan the flame of persecution against us and have that bill passed. They played the same part last Winter as soon as persecution began to rage against us. They were on hand to do their part towards urging on the dogs of war. They are as bloodthirsty and murderous as apostates always were, and the present Joseph Smith and his associates seem to be as eager for our destruction as the howling mob was in Missouri or in Illinois for the destruction of his revered and martyred father and the faithful Elders who were associated with him. Nothing better than this can be expected from such an organization. It was apostate in its inception, it was built up by apostates, it continues to be fed by apostasy, and the accessions to its ranks are principally of the same class. It is a sad spectacle, and one that cannot be contemplated without pain, to see the son of so noble a prophet and so great a seer engaged in fighting and seeking to destroy that work of which his father, under the Lord, laid the foundation.

Yet not one word that the Lord has spoken concerning the seed of the Prophet Joseph, nor any of the promises He has made to that seed, will fall to the ground unfulfilled. There will yet be men of his race and blood who will be mighty in the kingdom of God. But it will not be those who are engaged in the murderous work of seeking to destroy the Church of God and to shed the blood of His servants.

THE TRUTHFUL INDIAN.

ONE of the first settlers in central New York was Judge White, who established himself at Whitestown, about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy, about four years old. The country around was an unbroken forest, and this was the domain of the savage tribes.

Judge White saw the necessity of keeping on good terms with the Indians, for as he was nearly alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feelings, and to secure their good will in return. Several of the chiefs came to see him, and outwardly seemed pacific.

One day an aged chief of the Oneida tribe, and one of great influence, who resided at a distance of a dozen miles, came; Judge White received him with marks of respect, and introduced his wife, his daughter, and her little boy. He was exceedingly anxious to make a favorable impression upon the distinguished chief. He expressed his desire to settle in

the country, to live on terms of amity and good-fellowship with the Indians, and to be useful to them, by introducing among them the arts of civilization.

The chief heard him out, and then said: "Brother, you ask much, and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is wind when spoken to the Indian."

"I have put my life in your hands," replied the judge; "is it not evidence of my good intention? I place confidence in the Indian, and believe he will not betray it."

"So much is well," replied the chief: "the Indian will repay confidence with confidence; if you will trust him he will trust you. Let this boy go with me to my wigwam—I will bring him back in three days with my answer!"

The mother sprang forward, and running to the boy who stood at the side of the sachem, looking into his face with pleased wonder and admiration, she encircled him in her arms, and pressing him to her bosom was about to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak.

Judge White knew that the success of their enterprise—the lives of his family—everything depended on the decision of a moment.

"Stay—stay, my daughter," he said; "bring back the boy, I beseech you. He is not more dear to you than to me. I would not risk a hair of his head. But, my child, he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam as beneath our own roof."

The agonized mother hesitated a moment; she then slowly returned, placing the boy on the knee of the chief, and kneeling at his feet burst into a flood of tears. The gloom passed away from the sachem's brow, but he said not a word. He arose and departed.

The time wore slowly away, and the third day came. The morning waned away, noon arrived, yet the sachem came not. There was a gloom over the whole household. The mother was pale and silent. Judge White walked the floor to and fro, going every few minutes to the door, and looking into the forest.

As the last rays of the setting sun were thrown upon the tops of the trees around, the eagle feathers of the chief were seen dancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gayly attired as a young chief, his feet being dressed in moccasins, a fine beaver skin was on his shoulders, and eagle's feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honors, that he seemed two inches taller than he was before. He was soon in his mother's arms.

"The white man has conquered," said the sachem; "hereafter we are friends. You have trusted an Indian—he will repay you with confidence and friendship."

He was as good as his word; and Judge White lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

Selected.

No two things differ more than hurry and dispatch—hurry is the mark of a weak mind, dispatch of a strong one.

A LIVELY imagination is a great gift, provided education tutors it. If not, it is nothing but a soil equally luxuriant for all kinds of seeds.

MAN'S WISDOM NOT SUFFICIENT.

BY S. WORTHINGTON.

MAN, we are informed in holy writ, is made in the image of his Maker. Not only does he possess the same general outline of form and features as his Creator, but also the same attributes. That man has the attributes of Deity is not saying that he is equal with God. The mighty oak tree with its large trunk and wide-spreading branches, had its germ in the acorn. This small acorn, after shooting forth out of the ground, passes through a process of gradual development, subject to the influences of the sun, the soil and the atmosphere before it becomes a tree. Man contains within him in embryo the attributes which, if properly developed, will make of him a perfect being—a creator like unto his Father. But it is not the mere possession of a gift or of power that brings honor or reward with it, but the use or application that is made of it. "All truth, as well as all intelligence, is independent in that sphere in which God has placed it, to act for itself, otherwise there is no existence." Man is an intelligent being, and, as before stated, possesses the attributes of God. He is a free agent and independent in that sphere in which God has placed him to act for himself. But we are also told that, "Every man who receiveth not the light is under condemnation." To say that man is a free agent and then to say he will be condemned if he does so and so, might appear to be a contradiction of terms. Both statements, however, are correct and consistent, one with the other. It is a natural law that fire burns. Does it interfere with a man's freedom to tell him that if he puts his hands on the hot coals he will be injured by so doing? This is no more true of the physical, than it is of the moral or spiritual laws of his being. We are free to choose light or darkness; truth or falsehood, but our agency does not exempt us from the effects of our choosing. Joseph Smith tells us there are three independent spirits—the Spirit of God, the spirit of man, and the spirit of the devil. But does man's independence of action give him the right to break laws without suffering the penalty? No. He can no more break laws with impunity than he can receive a blessing without obeying the law upon which it is predicated.

Man, though an intelligent being, yet of himself and by his own wisdom, is insufficient as a guide or instructor to lead himself or others to a knowledge of the truth. This is abundantly testified to by the present condition of mankind. What do the religion, and the philosophy, of to-day offer to mankind for their acceptance? Any definite system of truths or principles? I think not. But rather conclusions drawn from investigations and researches concerning the antiquity and origin of man, which are speculative and conjectural at the best. Some are trying to prove that man descended from the ape. Others, that in the early history of man, the people lived together in tribes, presided over by a chief. These chiefs in process of time gained great influence over their subjects and were venerated by them until they became invested with the title and dignity of gods. This we are told is the probable origin of man's idea of a God. I need not remind the readers of the JUVENILE of the sectarian idea of God, and, as it is incomprehensible, I shall not attempt to define it.

I would ask, can man by his own wisdom find out God or judge His handiwork? Nay; many men do not consider that he is a necessary factor in their investigations. They do not seek

to prove that man has a divine origin, but by making comparisons between the different classes of apes they try to form a connecting link between these and the lowest type of humanity and to show that civilized man is the product of a series of changes and developments from the ape to his present condition. Others there are who seek to account for the source of all life or existence. Can they do so? No; but confess that this is the "unknown quantity in the equation" which they are unable to find out or solve. "Man in the beginning was with God. Intelligence, or the light of truth, was not created or made." Is it likely that they will be able to trace the origin of that which had no commencement? Man is the offspring of Deity—of God, the Father. "The elements are the tabernacle of God, yea man is the tabernacle of God, even temples." Man the tabernacle of God! What an important being! This "is man's place in nature." God, the Father; man, the child, or son. Is not the relationship a pleasing one? But do men acknowledge this? "Behold, here is the condemnation of man, because that which was from the beginning is plainly manifest unto them and they receive not the light." Man will not receive the light of truth, but prefers being led by his own intelligence. The lesser light seeks to account for the greater. The finite tries to solve the infinite. Is there a way by which man can come to a knowledge of the truth? "He that keepeth His commandments receiveth truth and light until he is glorified and knoweth all things." Here then is the key by which the "equation" can be solved and the "unknown quantity" found. The plan, or condition, is a simple one, but leads to great results. But the great majority of mankind are like Naaman, the leper. They think the means are too simple. What, wash and be cleaned! And they turn away with scorn. But before they can solve the question of man's origin and destiny, they will have to turn round, like Naaman, and accept the conditions that are offered them. The principles of the gospel are not based upon algebraic formulas or equations, but upon obedience. Without this mankind can never arrive to a knowledge of God or to a true conception of His laws. He may examine the earth's crust, read lessons from the sunbeam, gather "sermons from stones," and "read books in the running brooks." Or, gazing upwards at the shining stars, his mind may be filled with awe and admiration as he views the mighty and wonderful creations of God; yet, unless he humbleth himself and turns from the error of his ways, he cannot receive a fulness of the knowledge of God, for "every man, who receiveth not the light, is under condemnation." In reflecting upon man's self-dependence for light and knowledge concerning the works of the Creator we are reminded of some lines written by Longfellow, in which he compares God to a potter, and man to an earthen jar.

"Turn, turn my wheel! this earthen jar
A touch can make, a touch can mar;
And shall it to the Potter say,
What maketh thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is than they."

WORDS are nice things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the summer rain; but when unfitly, like the frost, the hail, and the desolating tempest.

"STICK TO YOUR BUSH."

BY E. F. P.

A MAN, who had accumulated considerable wealth, was once asked how he gained his fortune. He replied that his success was due to an important lesson which he had learned from his father when quite young.

In company with some boys and girls he was going to gather black-berries. After procuring a basket, and when about to start from home, his father called him to him, and said:

"My son, when you find a good bush, stick to it until all the berries are picked before going to the next."

The young man did as his father advised him. When evening came he had more berries in his basket than all what the others had gathered put together. While the others were continually changing about from one bush to the other, picking a few berries here and a few there, he kept at one bush until he had cleared it.

The young man was impressed with this simple lesson. In his after life he applied it to his business, and it proved to be the main cause of his success.

Many other young men might profit by this lesson if they will only remember it and put it into practice.

When a boy or young man undertakes to learn a business or trade, he should stick to it. Never mind what it is, so long as it is honorable and healthful. After once choosing the branch of industry you have a taste for, do not give it up. If you find you do not like it after working at it a short time, do not get discouraged and abandon it for that reason. Work at it until you get a liking for it. Make up your mind that you will master your work, and go at it with a determination to succeed. Take an interest in everything you do. Use your brains as well as your body, by keeping your mind on your work, and do everything in an intelligent manner. You should not expect to succeed without an earnest effort. Remember it takes time and hard labor to excel in anything that is good.

By laboring with a desire to become proficient in your business you will find that it will become a pleasure to you. It will not appear so difficult to master after all.

Getting a start is the most arduous task with any one who undertakes to learn a branch of industry. Most all who have become expert in any trade have had difficulties to contend with at first. But when these are once overcome their work becomes interesting. They beget a love for it, and become anxious to learn it thoroughly. Their minds are continually on their work, and it becomes a hobby with them. You will observe that the most skillful tradesmen are those who are the most interested in their labors. They go at their work with their whole souls, and it is a pleasure to them to pursue their particular avocation. This is, in fact, the secret of their success: for unless a person is interested in his work he will never excel in it.

But some may find, after starting to learn a business, that it is not a very good one—that it does not pay well—and for that reason they give it up to try something else. This is not a wise plan. It is always better to keep at one thing until you have given it a fair trial, to see whether you are adapted for it or not. Never take into consideration whether it will pay well. Try to excel in it. If it is considered a poor business, so much the better. You will thereby have more scope to exercise your ingenuity and energy. You can make your work profitable by your own skill, application and economy. By acquiring a practical knowledge of your business you can be

able to make improvements in it that will benefit not only yourself, but society as well.

But this can only be done by persistent labor, and that, too, in one direction. No one need expect to thrive well in his business without putting his mind to it and continuing at it until he has overcome all obstacles that may be in the way. None will succeed by constantly changing about from one thing to another.

There are some people who are never satisfied with the branch of labor they are pursuing, whatever it may be. They are always wanting to try their hand at something else. They imagine that some other kind of employment would suit them much better. They fancy they see some bright prospects in some other direction than the one they are going. They are chasing phantoms of fortune that vanish as they approach them.

Persons of this character lack stability. They are fickle-minded. They are of but little benefit to themselves or anyone else. There is no demand for such persons. Mankind can get along as well, perhaps better, without as with them. By taking this course they will never succeed; for that boon is only reached by those who have their aims continually in one direction.

Many boys, who have a desire to learn a trade, start at some branch of labor and give it up because they get but small wages. This is indeed a very poor excuse for not sticking to their work. The wages a boy gets by working at common labor, during the few years he might be learning a trade, amount to very little. Then compare the wages of a common laborer to those of a tradesman and you will find in the long run that it pays much better to learn a trade, even if you have to work a few years for nothing, than to be without one.

This is not the only advantage of learning a trade. There is always a demand for skillful labor in every department. Again, a man who learns a trade, or a business that requires skill, and does his work in a neat manner is generally orderly and economical in all his habits. He is usually more industrious, and is a more useful man in any community than one who follows no particular business.

I would say to the boys, learn a trade, by all means. When you once begin at any branch of labor stick to it until you master it thoroughly.

Even if you do not wish to follow the business you undertake to learn, it will be a great benefit to you if you learn it well. No one will regret the time spent in acquiring a practical understanding of any branch of industry.

LIFE.—We read that, in certain climes of the world, the gales that spring from the land carry a refreshing smell out to sea, and assure the watchful pilot that he is approaching to a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And, to take up once more the comparison of life to a voyage, in like manner it fares with those who have steadily and religiously pursued the course which heaven pointed out to them. We shall sometimes find, by their conversation towards the end of their days, that they are filled with peace, and hope, and joy; which, like those refreshing gales and reviving odors to the seaman, are breathed forth from paradise upon their souls; and give them to understand with certainty, that God is bringing them unto their desired haven.

Chapter for the Little Ones.

FALSE RELIGIONS.

THERE are now several hundred different sects or religions in the world. Each of these, of course, claims to be the true church of God. Still, they nearly all say that the Lord does not speak to His children now as He did in olden times. Each preacher, therefore, gives his own opinion of what is true and what is false doctrine. By this means a great many people are led into error, and many wicked deeds are committed in the name of religion.

An incident which occurred several hundred years ago in the city of Berne, Switzerland, will show how wicked some men, who profess to be followers of the Savior, can become. There were in those times two great religious parties called Dominicans and Franciscans. The former believed that the mother of Jesus was born in sin, while the latter believed that she was not. To prove that they were right, some Dominican priests undertook to get up miracles and revelations. A simple, honest country boy, named Jetzer, who was studying with them for the purpose of becoming a preacher, was chosen as the tool.

One night as this youth lay in bed, one of the priests dressed in white came to him, and said he was the ghost of another priest who had been dead some one hundred and sixty years. But because of his sins he was detained in a place of torment. The ghost wailed and begged Jetzer to give him aid. Jetzer promised to do all in his power, and, as was the custom in those days, he fasted and prayed for the release of his visitor's soul from the place of torment. After several nights the ghost again came to the boy and said he was now released from the bad place for which he felt to thank him. This supposed ghost then told Jetzer that some persons were now suffering in the place where he had been because they had, while on earth, believed that the Mother of Jesus was born without sin. The promise was given that Mary would herself appear to Jetzer and teach him correctly concerning this thing. Accordingly on the next night the priest dressed himself in female attire and came to the boy. She told him that she was born in sin but was made free from it three hours after her birth. She seemed quite angry because the Franciscans said

she was at the time of her birth free from sin. She then promised to give Jetzer the honor of receiving the five wounds of Christ, which honor no person but himself had yet been worthy to receive.

These things were told in all parts of Berne and the country around, and the people began to believe that the Dominicans were right. Many people came to see the youth who was to be honored with marks like those of the Savior.

The next time the supposed Mary visited Jetzer, she seized one of his hands and thrust a nail through it. But this gave him so much pain, that he became impatient. She, therefore, promised to make the other marks without causing him to suffer. The priests now gave him drugs which made him insensible, and while in this condition, the other wounds were impressed.

The visits of Mary were continued, but one evening another priest who had up to this time taken no very active part, wanted to act the part of Mary. He went into Jetzer's room, and commenced to talk, but Jetzer knew his voice. He began to suspect the whole affair, and would receive no more visits. The priests being afraid that he would tell all about the affair decided to poison him; but he was listening at the door when they laid their plans, and thereby escaped death. He ran away from the place where he had lived with these wicked men, and told about the whole scheme. The four priests were arrested, tried for blasphemy and sentenced to death. They were burned, and the ashes of their bodies were thrown into the river Aar which flows around the city of Berne.

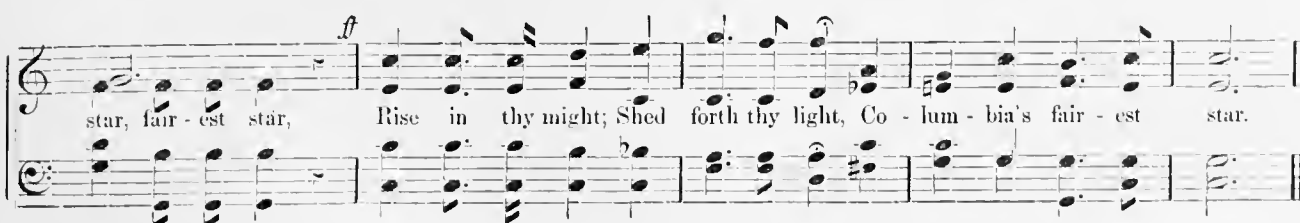
Thus do we see how Satan will mislead men, and cause them to commit wicked deeds. God's spirit never teaches men to deceive, lie, steal or do anything wrong, but the spirit of the evil one always encourages such things. The former brings peace and joy, the latter, sorrow and suffering. Thus, children, you can always discern between the true and the false spirit.

LITTLE rills make wider streamlets;
 Streamlets swell the river's flow;
 Rivers join the ocean billows,
 Onward, onward as they go.
 Life is made of smallest fragments,
 Shade and sunshine, work and play;
 So may we, with greatest profit,
 Learn a little every day.

COLUMBIA'S FAIREST STAR.

WORDS BY S. C. WATSON.

MUSIC BY E. BEESLEY.

Moderato.

O lovely, lovely Deseret,
 Home of the righteous free;
 Asylum for the pure in heart—
 Our fond hopes cling to thee.
 And many good truth-loving hearts
 Pray for thee from afar;
 Blest home of Saints, abode of peace—
 Columbia's fairest star.

O lovely, lovely Deseret,
 Thy blessings shall increase;
 And while o'er earth God's judgments pass,
 Thou shalt be blessed with peace.
 Thy living oracles divine
 Shall spread thy light afar;
 And all shall own thee then to be
 Columbia's fairest star.

OUR FOREIGN SAINTS.

THE following extract from a letter written by Elder Ward Pack, Jr., who is now on a mission in Germany, will doubtless tend to enlighten the minds of some readers of the INSTRUCTOR in regard to the condition of the Saints in that land:

"It has been nearly a month since I heard a word of English, and if I desire to talk I must speak German, providing I wish to be understood by those who are around me. I find the customs of the people in many respects very peculiar, but were it possible for me to speak the language fluently I would soon become accustomed to their ways. Kinder treatment could not be desired than that which the Elders receive at the hands of the Saints in this country. Instead of lacking food they are asked to eat in the house of nearly every member of the Church whose home they enter. Our people in this land are, as a rule, very poor. They have very plain and even rudely constructed houses and a very meagre living. But it is no wonder, for the wages of the laborer are very small indeed. One dollar a day is an exceptionally high price for a man's labor, and boys from fifteen to eighteen years of age seldom earn more than eight or ten marks (two or two and one-half dollars) per week. The wealth of this nation is in the hands of a very few men, comparatively speaking, while millions of people who toil from morning till night, and even on the Sabbath until 2 p. m., never receive more than enough to last them from day to day with the bare necessities of life. Think of it! A man with a family laboring from year to year and yet unable to gain a foot of land which he can call his own or a roof from the shelter of which a landlord cannot drive him! Let a workman become ever so proficient in his business it will avail him nothing excepting perhaps a few cents more per week. The people are so bound down that the most of them are almost afraid to say that they have a soul of their own. Those who have not witnessed these things can scarcely imagine how terrible it is in the world. If the Saints in Utah could but see for a moment how their brethren and sisters in foreign lands are compelled to live, I feel sure that a united and grand effort would be made by them to gather in the scattered seed of Israel. I never realized until now how favored and blessed Utah is. I can truthfully say that no amount of wealth could tempt me to live anywhere on the face of the earth except with the people of God."

TIME ENOUGH.

Two little squirrels out in the sun—
One gathered nuts, the other had none;
"Time enough yet," his refrain;
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate;
He roused him at last, but he roused him too late;
Down fell the snow from the pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in the schoolroom were placed—
One always perfect, the other disgraced;
"Time enough for my learning," he said;
"I will climb by and by from the foot to the head."

Listen, my darling! their locks have turned grey;
One is a governor sitting to-day;
The other a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day—
One is at work, the other at play;
Living uncared for, dying unknown—
The business-hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart to your thought?
Answer me this, and my story is done:
Which of the two would you be, little one?

Selected.

CHARADE.

BY F. H. SMYTH.

My first is a person
With great expectations,
Who depends on the means
Left by his relations.

In cloth manufacture
My second is found—
Gives employment to hundreds
All the year around.

My whole is a relic
Of friends gone before,
From one generation
To a dozen or more.

THE answer to the Enigma published in No. 6. is UTAH. It has been correctly solved by Elizabeth A. Mumford, Jane Bowen, Elizabeth J. Bowen, Herriman; Adam H. Peterson, Wanship; Maria Beazer, Kaysville; Lovina E. Brewer, Heneferville; J. W. Brown, Kanarra; Fanny E. R. Chapman, Margaret L. Jones, Johnson Springs; Geo. H. Crosby, Jr., St. George; S. E. Hyde, Spring City; Samantha D. Rawson, Harrisville; Nephi Savage, J. F. Pickering, Payson; L. J. Holley, Springville; Louis Holther, Ogden; Jno. W. Saunders, Geo. Haslam, Geo. Harne, Era Stevenson, F. W. Taylor, F. J. W. Hewlett, J. K. Haslam, Martha J. Haslam, Salt Lake City.

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